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# S E R M O N

PREACHED AT

St. MARGARET's Church, Westminster,

On THURSDAY, April 4. 1754.

On Occasion of the Anniversary Meeting of the  
TRUSTEES of the Public INFIRMARY  
in James-street, Westminster.

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By JOHN BUTLER, L.L.D.

CHAPLAIN to her Royal Highness the Princess Dowager  
of WALES.

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Published at the Request of the VICE-PRESIDENT  
and TRUSTEES.

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L O N D O N :

Printed for J. and R. TONSON, and S. DRAPER,  
in the Strand. MDCCLIV.

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MATT. xi. 4, 5.

*Jesus answered and said unto them, Go and shew John again those things, which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.*

**T**HIS was the Answer of our SAVIOUR to the Messengers, who came from JOHN the Baptist, to enquire whether He was the expected MESSIAH. He chose to give them the most satisfactory Evidence, by appealing to notorious Facts, to the Miracles, which even a Ruler of the JEWS confessed, “no man could do except God were with him.” Accordingly, the Use, which has been generally made of my Text, has been, to shew from the nature of Miracles, that they were the proper Proofs of the divine Authority of him who wrought them, and from the nature and circumstances

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cumstances of his Miracles in particular, that He was the divine Person He pretended to be, of whom the Scriptures testified, and whom the JEWISH nation at that time looked for.

BUT there is another Observation, arising from the words, which induces me to apply them to the present Occasion. The Power of working Miracles was only one of the Marks, by which the SAVIOUR of the world was to be known. The Prophets had pointed out many Circumstances of his Birth, Life and Passion, and had particularly characterised him by those extraordinary Acts of Beneficence, which occasioned it to be emphatically said of Him by an Apostle of his, that He *went about doing Good*. Our SAVIOUR, in the very words of his Answer, alluded to a Prophecy of ISAIAH, where the Prophet was inspired to imagine and describe the Happiness of CHRIST'S Kingdom, as if himself had lived to see it established, and all the glorious Effects take place, which it has a tendency to produce.

AMONG the rest, he mentions the miraculous recovery of men from Diseases naturally incurable, and specifies the Cures our SAVIOUR wrought, as Evidences of his Divine Goodness, no less than his Power. Indeed his Goodness could not be  
more



more signally evidenced, for He might have exerted his power in many wonderful Acts, at least as striking, as the Recovery of a blind, or a lame, or a deaf man. But by this beneficent exercise of it, the Instruction arising from his Miracles became more practical, than if they had been mere Acts of Power. For He proposed his Character in the most amiable part of it, to the Imitation of those, who could not imitate his Works, and thus enforced an Observation, which he frequently made in the course of his Ministry, that mutual Love and Benevolence is the Spirit of his Religion, and therefore the peculiar distinction of his Followers.

It was indeed written in the Law, “Thou shalt love thy Neighbour as thyself;” but, however Humanity might inspire some men, before the appearance of this great light of the moral world, He was the First, who authoritatively decided the great Question, “Who is my Neighbour?” The Motives to Charity, suggested by Natural Religion, were too weak to counter-act the Passions, that interfere with the unbounded Exercise of it. The Precepts of Charity to the Jews, could not fully operate, amidst the national Prejudices, which influenced the Religion and Policy of that People. Some farther Intimation of the Will of

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God

God was necessary to the Perfection of that Virtue, and the Gospel, among all its other Evidences, appeared to be a genuine Revelation, by the infinite Love it displays, and the unlimited Benevolence it inspires.

THE Offers which CHRIST brought, of Salvation to All men, implied, that ALL were Objects of Divine Mercy, and by a strong Consequence recommended All men to the Charity and Compassion of Christians, without any other limitation, than what is prescribed by their abilities. It is a strong Consequence, for it would powerfully affect the Heart, that wished for the Redemption He brought, and being persuaded that He was truly the Redeemer, felt it as warmly, as a grateful Mind usually enjoys that, which it esteems the highest of all Blessings.

IN order to form a proper judgment, how Benevolence results from the Belief of Christianity, and why it is called a Christian Spirit, let us suppose ourselves in the Situation of those, who looked anxiously for the Coming of the MESSIAH, were thoughtful upon the important Question, with which a Scribe came to Him, “What shall I do to inherit eternal Life?” and received all the Satisfaction they wished in the Promises of  
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the Gospel. Was it possible, that such men could, under these Hopes, study to lay up Treasures upon Earth, and in Contempt of the many natural Evils, with which the lives of other men are beset, labor only to aggrandize a Family, or to accumulate or dissipate a Fortune? The Religious Joy of a Christian is as incompatible with these narrow views, as Joy in general is with Austerity, or with Envy, or with any of the corroding Passions of the human heart.

“ Lord, now lettest thou thy servant depart in  
 “ Peace,” was the Exultation of a pious man, whose Eyes saw the Salvation of God. Transported with the Universality of that Light, which was to lighten the GENTILES, and to be the Glory of ISRAEL, he immediately became indifferent to the Pursuits of the World. It is easy to imagine, how a man, in this temper of mind, would have received a fellow-creature in Pain and Distress. He would not have hesitated a moment to succour and comfort, and, if possible, to relieve him. He felt himself relieved by the hand of God; he knew that the same Grace appeared unto all men; his heart enlarged with gratitude and admiration, must have been open to compassionate Evils, from which himself was exempted,  
 and



and to communicate Joys which overflowed in his Breast.

Now the same temper of mind will arise in every considerate Christian, who duly contemplates his Condition, and the Blessings proposed to him and all his fellow-creatures by his Religion. It is no objection, that we do not find this happy effect to have been produced by the Hosanna's of the Multitude, at our SAVIOUR'S Entry into JERUSALEM. They exulted in the coming of one, whom they conceived to be a temporal Prince, who was to restore the JEWISH nation to its former Grandeur; and so their Shouts of Joy were accompanied with Triumph over their conquerors, and mixed with some degree of bitterness and contempt of the rest of mankind, whom they imagined to be less the Care of Divine Providence, than themselves. The Spirit of Christianity must become more warm and diffusive, when the Designs of that Religion were better known; and the Example of its Author, and the Force of his Precepts, could not inculcate Universal Love and Benevolence more strongly, than the Reflexions of a Christian upon the Nature and End of the Gospel Dispensation must excite it.

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For after surveying, as far as we can, the great Scheme of Providence, and discovering that it terminates in the Happiness of mankind, what is a more natural Conclusion than this, that we contribute our part towards accomplishing that End, and are doing God service, by diffusing as much Happiness as we can, amongst our fellow-creatures, and preventing or relieving their miseries? Or when the Christian reflects upon the nature of that Salvation, which is promised to him in the Gospel, that it is not like any thing which the World proposes as Happiness, for it is Perfect, and it is Eternal, what will be his conclusion, if he reasons right, with respect to his worldly Possessions, but this, that since they are not the Happiness his mind can rest in, their Value is considerably less than it seems, and not great enough to be put in competition with the Duty and the Pleasure of distributing them in Acts of Mercy?

The Priest and the Levite, who turned their eyes from a man in Distress, and passed by on the other side, probably felt the man's case in a certain degree, but were afraid of the Trouble and Expence of relieving him. The good SAMARITAN had no such Fears to obstruct his Benevolence. He neither consulted his own Ease, nor calculated



calculated the Expence, but freely sacrificed both to a nobler purpose, the Relief of the man, who was in Pain and Deserted, and robbed of the money, which might have procured him Shelter and Advice. A Christian cannot well do more, than this SAMARITAN did ; but the SAMARITAN was a singular Character among those of his nation, and what he did from a Good-nature peculiar to himself, every true Christian will do, from the mere Spirit of Christianity, to men of any Rank, of any Religion, and of any Country, if they have but the single Recommendation of Real Distress.

BUT such a speculative deduction of Benevolence, from the Spirit of our Religion, will not have all the weight it may claim, if it be not supported by FACT. The Histories of the most civilized nations, before the Propagation of Christianity, are very minute in recording their Customs. We read, amongst others, of many useless Ceremonies and Honors paid to the Dead, among the EGYPTIANS, GRECIANS and ROMANS, but we read very little of their Provision for the Sick. The Science of Physic is indeed of great Antiquity ; but the Benefits of it have in all Ages, and in most Nations, contrary to natural Benevolence and true Policy, been too much confined to those, whose Situation

yields



yields them more than the bare Necessaries of Life. In EGYPT, the Physicians were more immediately the Servants of the Public, and so far every Patient was intitled to medicinal Relief. But notwithstanding this general Provision for the Sickness of the Poor, their Poverty was embittered and increased by their Sickness, and their Poverty became the more incurable case of the two, as the cure of the Disease was more remote and tedious. Places of Reception for those unhappy persons, where Comforts and Conveniencies might relieve the mind, grievously depressed by the disease itself, were not suggested by any Humanity, which natural Religion might inspire, nor prescribed among all the wise Institutions, established by Divine Authority amongst the JEWS. They were reserved for the Honor of a Religion, which itself, independently of the aid of Precepts and Examples, would move men to consult and sympathize in, the Wants of their fellow-creatures, and to invent and effect the most probable, speedy and comfortable Relief.

ACCORDINGLY, in the earliest times of the Christian Church, when the Teachers of Christianity undertook the Care of the Poor, and he that was most charitable best displayed the Benefits of his Religion, for he manifested his own sense of them,

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by giving up his Possessions to his Prospects in another State, the Gospel became glad Tidings to the Poor, in every Sense. In time, as the frequent observation of distresses improved the Experience of Christians, it suggested new Methods of Charity, and, among others, that excellent one of public Hospitals for the reception of those, whom the two greatest natural Evils of life, Sickness and Poverty, expose to the Mercy, or the Neglect of the world. So that it may be truly said, that these noble Institutions, the highest Effort of the united Charity of Individuals, are particularly a CHRISTIAN INVENTION.

As such, they shared too in the Corruptions of Christianity. Idleness and Superstition usurped the Rights of Sickness and Poverty; false Charity was applied to the support of false Humility; and in those who professed the Christian Religion thus disguised, the Spirit of it was proportionably defaced; the natural Returns of Love for the infinite Goodness of God were, in great measure, perverted to mere Raptures, insignificant Devotion, and the support of useless Foundations, which had the effect of impoverishing the Givers, without conveying any real Benefit to the Receivers, or to the Public.



No sooner were the Corruptions of Christianity removed, than the Corruptions of Charity gave way. Charity was restored, in its primitive Purity, along with the Reformation of the Religion, in which it was originally founded. For as the Spirit of it had not been extinguished, but grossly misapplied, that Spirit naturally returned to its proper Channel, when the Superstition, which had diverted it, was exploded. The few truly charitable Provisions we see in Popish Countries shew indeed the Power of the gospel, amidst the Corruptions of it, but they exhibit at the same time the Effect of those Corruptions, if we consider how large a proportion of the Spirit of Charity is intercepted by the Demands of useless assumed Poverty. Amongst us, national Industry and Wealth, which were the Consequence of depriving the Idle and Inactive of their Subsistence, soon supplied the more rational Charity of Protestants, with more abundant means of providing Places of Refuge for those who are unavoidably Poor and Infirm ; Effects of Wealth, which the measures of mere Human Policy would have been too feeble to produce, which it certainly was not sagacious enough to foresee, else these Institutions must have been of a much earlier date. The Christian Spirit only projected the Design, and it was the only Spirit that could effectually execute it ; for soon after that



Spirit was perverted, the Charity which flowed from it was misapplied, and when true Christianity was restored, true Charity revived. And the Observation will not be extended too far, if I venture to affirm, that the great Increase and Improvement of these Charities in the present Age, are considerably owing to the Security, which the Protestant, that is, the Original Christian Religion, enjoys under our present happy Establishment.

It is true, there may be some, who may contribute to Designs of this kind, without a Christian Motive. But that their Foundation, and their principal Support, are derived from the Spirit of Benevolence excited by the Gospel, is a Fact, which proper Inquiries would discover to be true, were it not evident from the Nature and Progress of these Charities, that the Design is too great for mere worldly motives to support.

In social Schemes that are formed upon worldly motives, men are apt to differ about the End as well as the Means, each man being himself the End of his Pursuits; and thus the Band of Union is enfeebled, and gradually dissolved. Whereas in this Labor of Love all agree about the End, though they should be divided about the Means;  
and

and we have an Instance of this in the Charity before us, when a Division, which would have totally subverted a Design, less supported by Religion, ended only in the Erection of another Charity, to co-operate with this for the same good purposes, and to improve this Argument of the Power of the Gospel upon the minds of its true Professors.

So that were it to be asked, how it appears, that the Christian is indeed the Religion of this Country, we may refer the Inquirer to these Fruits of our Religion, where those who suffer from the Infirmities and Accidents of human Life, of what Nation or Religion soever, are received in the most affectionate manner, and comforted by every Accommodation necessary to alleviate their Misery, and to inspire them with Gratitude to Him, for whose sake they are relieved.

THIS being the case then, that Christianity is the only Religion, which could give this Force and Direction to Charity, and Institutions of this kind being more than any other the genuine Fruits of that Religion, the design of our present meeting comes recommended as it ought to a Congregation of Christians.



It is a good and joyful thing to see Brethren dwelling together in Unity ; it is more so to perceive, that the End of that Union is Christian Benevolence, exerted in Instances like those, to which our Lord appealed, as Evidences of his being the expected Benefactor to Mankind. Other good designs may *petition* for Support, and depend merely upon their Utility to the Public for the Encouragement of public-spirited men ; but the charitable Undertakings of this Society CLAIM the Assistance of Christians. They need only propose to your consideration the Objects, and there is no doubt but those, who have a Sense of the Benefits of the Gospel, will upon an occasion like this be filled with the Spirit of the Gospel.

Persons who abound in Enjoyments, which attach men to this world, and divert their thoughts from the next, have but few opportunities of knowing the Circumstances of the Poor in Sickness. Providence indeed hath not exempted them from the natural Infirmities of Life, and their own Situation frequently adds to those, the Pains of an imaginary Disease. But what is Sickness in high Life, alleviated by every Convenience, attended with all the Care of the most experienced of their Profession, whose Credit is concerned in  
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the Recovery of the Patient, and cherished by the Comforts and kind Sollicitude of those whom Affection or Interest engage to restore him ; what is this, in comparison with an affliction of the same kind in a Family, where the whole Family is distressed by the Infirmary of one of its members, where every possible Inconvenience concurs to heighten the Affliction ? Very few that live in Affluence can have a perfect Idea of this Misery. They may know in general, that Sicknefs and Poverty are very great Evils, and have a just Claim to the Attention of Christians. But they cannot feel all the Force of this Claim, without admitting into their minds an Image of the helpless Situation of those, who languish under a Disease without Friends, or Attendance, or Medicine, or Food, or even that common Right of All men, a Pure Air.

THESE Wants, pressing as they are, are concealed from the knowlege of their Superiors by such of the Poor, as best deserve to have them relieved ; and when their Misery extorts a Complaint, it is stifled by the Number of clamorous Impostures, which embarrass and discourage a charitable Disposition. Both these Obstructions to Charity are obviated by Public Infirmaryes. They exhibit to us all the Miseries of the Poor  
in



in Sicknefs, by the striking Contrast of every Provision they can wifh for, to fupport them under their calamity. Before thefe Eftablifhments, bare Shelter would have been efteemed a Bleffing by fome of them; but the Conveniences they are here furnifhed with, are fuch, as before they could hardly expect to obtain, without a Miracle. And when the ingenious Invention of a truly Chriftian Philofopher, for conveying away the putrid Air, and admitting frefh into their Apartments, fhall have made its way, through the Prejudices and Inattention of Mankind, into all the public Hofpitals, the Design of the Contributors will be completely answered; and the Poor, that are admitted, will have no reafon to murmur at the unequal Diftribution of things; for Health is a greater Enjoyment to them, than it is to their Superiors, and Sicknefs will not be a greater Affliction.

BUT alas! the Benefits of this Charity, extenfive as they are, are far from being equal to the Demands of the Poor, and I need not paint the Diftreff of a deplorable Cafe, excluded for want of room, from the Refuge to which others are admitted, and from which many of them return glorifying God. Thofe who attend the Affairs of this Society, have frequently the melancholy  
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Experience of such a Case ; and, upon inspecting the printed Accounts we shall find, that the annual Subscriptions to this, the first Institution of its kind in ENGLAND, are considerably less than the Disbursements ; that in the last year only Eleven hundred and sixty-two have been cured, and, since the first foundation, near Thirty-eight thousand have been admitted. What stronger Argument can be urged for the Propriety and Expediency of this Anniversary Solemnity, to invite more Subscribers, and to receive the occasional Effusions of a Christian Spirit, which will be secure from any Misapplication ; for the Persons, who are relieved by this Charity, must be really diseased, and if they are, it is not a Christian Inquiry, whether their Disease, or their Poverty, be wilfully incurred or not ?

AMONG Competitors for Relief, the most honest and industrious are doubtless to be preferred. But where there is no immediate Competition, it may tend to the Reformation of a Sinner, to shew him how beneficent Religion is ; and if ever there is a time, when we should abstain from too severe a Judgment of other men, it is when they are afflicted under the mighty Hand of God. Then an Act of Kindness, proceeding from a religious

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ligious motive, will have the best chance to have a religious Influence upon them.

BUT Profligacy and Irreligion are not more the distinguishing Marks of the Poor, than of many of their Superiors ; and if we consider, how much they suffer in their religious Character, from the Example of the latter, it would be cruel to withhold from them Relief in so extreme a Distress as Sicknefs, under Pretence of Exceptions to their Conduct or Character.

THE good Christian will content himself with having no Exception to the Case ; and as his Charity will incline him to judge favourably of the man, so it will incite him to be merciful to his Condition, remembering the strong Declaration of Him, who knew the Hearts of all men, that “ inasmuch as we have done good unto one of the LEAST of his Brethren, we have done it unto HIM.”

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An ACCOUNT of the Proceedings of the  
TRUSTEES of the PUBLICK INFIRMARY in  
James-street, Westminster, near St. James's-  
Park, from their Institution in the Year 1719.  
to the 31st of December 1753. inclusive.

**T**HOUGH the Rise, Progress, and Success of this Charity is now so well known, at least to the Inhabitants of *London* and *Westminster*, that any Introduction to the Account thereof annually published, may seem unnecessary; yet as this may fall into the Hands of several Charitable and Well-disposed Persons, who have either not heard of it, or have not been acquainted with the Methods, by which it was first promoted, and has, for many Years, been successfully carried on, it is thought proper to inform them,

THAT in the Year 1719 several well-disposed Gentlemen, desirous to lay the Foundation of a most Beneficent and Extensive Charity, viz. That of providing for such sick and needy Persons, as were destitute of proper Assistance, and oftentimes of common Necessaries, agreed, That nothing would more effectually answer the End proposed, than fixing and supporting by voluntary Contributions a PUBLICK INFIRMARY in *St. Margaret's* Parish, for the Reception and Relief of the industrious Sick and Needy from all Parts, there being then nothing of that sort within the populous City and Liberties of *Westminster*. AS ALL PERSONS WHO HAVE GIVEN A BENEFACTION OF THIRTY POUNDS OR UPWARDS, OR WHO HAVE BEEN SUBSCRIBERS TWELVE CALENDAR MONTHS, AND PAID THEIR SECOND YEAR'S SUBSCRIPTION, ARE TRUSTEES OF THIS CHARITY, WITH EQUAL POWERS AND PRIVILEGES; so the more they please to engage themselves in attending and conducting



ducting the Affairs of it, they will be the greater Benefactors, and be the better able to satisfy themselves and others, that the Money given is justly and frugally applied. And all Persons immediately from becoming Subscribers have a Right of recommending Patients, and attending the *weekly* Boards, but not of voting at *general* Boards till their *Second Year's* Subscription is paid.

By a late Order, a particular Privilege (not allowed in other Hospitals) is given to all Persons who shall by Will bequeath a Legacy of Fifty Pounds or more to this Society; *viz.* the Liberty of *nominating another Person*, who immediately after Payment of the said Legacy, shall be deemed a *Trustee*, and enjoy all the same Privileges as the other Trustees.

A Number of Trustees meet every *Wednesday* at *Ten* in the *Morning*; and at these weekly Boards the Incomes and Disbursements are stated and adjusted, the Accounts regularly kept, and Patients are discharged and admitted; when there is not room for all the Patients recommended to be received into the House, the Preference is given to those whose Cases require the most immediate Relief; the others are postponed till there is room, and, in the mean time, have Advice and Medicines given them as Out-patients.

THERE are also FOUR QUARTERLY GENERAL BOARDS held in a Year, and SPECIAL General Boards occasionally, to which all Trustees residing in or near the Town are summoned, when Matters of greater Moment than those transacted at Weekly Boards are taken into Consideration; and by a Majority of the Members present all Orders have from time to time been made, altered, or reversed, as Occasion required.

SAMUEL BALDWIN, of *Maiden-lane, Covent-Garden*, Gent. is the Treasurer.

DOCTOR *Wilbraham*, Doctor *William Coxe*, and Doctor *Watson*, are the Physicians; and Mr. *John Pyle*, Mr. *William Baker*, and Mr. *Robert Heathfield*, are the Surgeons: These Gentlemen attend *gratis*; and every *Saturday* at *Ten* of the Clock, have a general Consultation, and give Advice to such poor Persons as think fit to apply.

THE several Apothecaries, who are Trustees, take care in their Turns to procure the best Medicines at the best Hand; which are not received, nor paid for, till they are inspected and  
approved



approved by a Committee of the Physicians, Surgeons, and Apothecaries of the Society, who meet every first *Monday* in the Month at the Infirmary for that Purpose: And great Care is taken that the Medicines are properly dispensed, and duly administered, according to the Prescriptions and Directions of the Physicians.

FOR the Good of the Souls, as well as the Bodies, of these poor Patients, several worthy Clergymen constantly and carefully visit and instruct them; and, at their Discharge, religious Tracts are given them. Other worthy Gentlemen take the Trouble of inspecting daily the Provisions and good Order of the House.

SINCE the Institution of this Society, the Charity has been enlarged in the several Particulars following; *viz.*

*Cloathing the Poor* (for their greater Cleanliness) whilst they continue in the House:

*Burying* such Patients as die in the Infirmary, whose Friends are not capable of burying them; by which means the Inconvenience of poor Patients procuring Security for their Burial is removed: And,

Entertaining Patients deemed *Incurable*.

The last of which has been encouraged, and is still supported, by particular Benefactions for that Purpose; and for whose Use a separate Ward is provided.

THEY at present receive such *Incurable* Patients only, as have been in the Infirmary for a competent Time, and, after the Use of all proper Medicines and Methods, are judged at last to be Incurable; and maintain them out of the Interest-money arising from the said Benefactions.

By these Enlargements of this Charity (which was the *first* of this Nature in *England*) it is now become the most open, beneficial, and extensive, of any of its Kind.

As the Nature and End of this Undertaking sufficiently appear by the foregoing Particulars, so does the Success of it by the following Account; in which the Number of Persons cured, the Sums of Money received, expended, and remaining at this time in Bank, are all carefully and justly specified.

AND having been pursued so far with such extraordinary Success, encouraged by the Care and Liberality of so many Subscribers and Benefactors, and above all, so visibly supported by the Blessing



sing of God, we doubt not, but it will long continue to promote his Glory, and the Benefit of the Bodies and Souls of Numbers of poor People.

We have therefore good Reason to hope, that the Religious, Virtuous and Benevolent, whose Fortunes enable them to do Good, will with Chearfulness encourage a Work so Humane and Useful to the most Miserable of their Fellow-Creatures; and in order to answer the current Expence, that the Trustees will send their Benefactions and Subscriptions to the Treasurer at the Weekly Board, and *continue* to pay their Subscriptions in *Advance*.

N. B. A Subscriber that neglects to pay his Subscription for Two Years forfeits all Privileges as a Trustee till his Arrears are paid up.

For the Information of such Charitable Persons, who may be disposed to contribute hereto by their last Will and Testament, we are desired to publish the following Form :

Item. **I** Give and Bequeath unto A. B. and C. D. the Sum of  
upon Trust, and to the Intent, that they, or one  
of them, do pay the same to the Treasurer or Treasurers, for the  
Time being, of a Society, who now call themselves, The Trustees of  
the Publick Infirmary in James-Street, Westminster; which said  
Sum of I will and desire may be paid out of my personal Estate,  
and applied towards carrying on the Charitable Designs of the said  
Society.

Several Beds are always reserved for *Accidents*, and such Objects are taken in at all Hours of the Day or Night, without any Recommendation; but other Patients must bring a Letter to the weekly Board, signed by some Trustee, in the following Form; viz.

Gentlemen,	Day of	175
<b>I</b> Desire you will admit	of the Parish of	in
the County of	(whom I believe to be a real Object of	
Charity) to be an	Patient of the Infirmary; and you will	
oblige		

Your humble Servant,

To the Trustees of the Publick  
Infirmary in James-Street,  
Westminster.

All

All Letters of Recommendation are to be delivered *before Ten* of the Clock on *Wednesday Morning*, otherwise the Patient cannot be admitted.

Each Subscriber or Benefactor can have only Two Out-Patients, or one In-Patient, and One Out-Patient, at the same time.

As Asthmatick and Consumptive Cases are generally more capable of Relief, if the Persons afflicted are Out-Patients, rather than In-Patients, the Trustees are desired not to recommend such Persons to be *In-Patients*, nor any whose Cases seem to be past Hopes of Relief; for the admitting such as are in a dying Condition puts the Charity to a considerable Expence for their Burial, and at the same time prevents others being admitted who might probably be relieved.

An Account of Patients, which have been Admitted into this Infirmary, from the Institution, to the 31st of *December* 1753. inclusive.

By former Accounts from 1719. to the 31st of <i>De-</i>			
<i>cember</i> 1752. inclusive	}		35577
Cured this Year	-	-	1162
Discharged for Irregularity	-	-	10
Improper Objects, or Persons not likely to receive	}		5
any Benefit			
Out-Patients discharged for not attending, sup-	}		724
posed cured			
Dead	-	-	63
Out-Patients then on the Books	-		202
Patients in the House the 31st of <i>December</i>	}	83	96
1753. (Exclusive of those in the Four			
Beds reserved for Accidents)			
And on the Fund for Incurables	-	13	—298
Total, from the 1st of <i>January</i> to the 31st of	}		2262
<i>December</i> 1753			

In all 37839

Note, Two hundred and Eighty-three of those admitted within that Time were sudden Accidents, sent in without any Recommendation.

A G E N E -



*A GENERAL ABSTRACT of the ACCOUNT, from the 1st Day of January to the 31st Day of December 1753, both inclusive.*

For the C U R A B L E S.

RECEIPTS, viz.	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Balance of the last Year's Account				2150	9	9 <sup>3</sup> / <sub>4</sub>
Subscriptions received since the last Account	1220	14	1			
For the Support of the Incurables	231	14	0			
Five Years Rent of the Cellars, due March 25th, 1753	25	0	0			
	<hr/>			1477	8	1

BENEFACTIONS, viz.

Collected at St. Margaret's Church, on the Rehearsal, and Feast-days	260	7	3			
Mrs. Woodcock	20	0	0			
The Right Hon. the Countess of Arran	20	0	0			
A Person unknown	400	0	0			
And from several others	21	16	0			
	<hr/>			722	3	3

INTEREST, viz.

One Year's Interest of 800 <i>l.</i> East-India Annuities, at 3 <sup>1</sup> / <sub>2</sub> per cent. due 10th October last	28	0	0			
One Year's Interest of 400 <i>l.</i> ditto, at 3 <i>l.</i> per cent. due 10th October last	12	0	0			
Half a Year's Interest of five East-India Bonds, due the 30th of September last	7	10	0			
One Year's Interest of six ditto, due the 30th of September last	18	0	0			
Premium and Interest of six East-India Bonds fold	42	11	8			
	<hr/>			108	1	8
				<hr/>		
				4458	2	9 <sup>3</sup> / <sub>4</sub>

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over				445	8	2 9 $\frac{3}{4}$
One Year's Interest of Capt. <i>Taylor's</i> long Annuity Order assigned to Trustees by his surviving Executor, pursuant to a Decree of the Court of Chancery, due 10th <i>October</i> last	20	0	0			
One Year's Interest of his long Annuity Order, No. 432. on 3700 <i>l.</i> per Week Excise, due the 10th <i>October</i> last	10	0	0			
One Year's Interest on 500 <i>l.</i> <i>South-Sea</i> Annuities, due 5th <i>July</i> last	15	0	0			
				45	0	0

### LEGACIES.

Mr. <i>Joseph Crook</i>	50	0	0			
The Right Reverend <i>Martin</i> Lord Bishop of <i>Gloucester</i>	10	0	0			
Mrs. <i>Mary Rudge</i>	200	0	0			
Dr. <i>Henry Brooke</i>	20	0	0			
Mrs. <i>Meriel Putland</i>	5	0	0			
				285	0	0
Total Receipts	4788	2	9 $\frac{3}{4}$			

### PAYMENTS, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Housekeeping in general	1015	15	10			
Medicines dispensed	329	9	8			
Salaries and Wages	192	14	2 $\frac{1}{2}$			
Tradesmens Bills	302	7	9			
				1840	7	5 $\frac{1}{2}$

### EXTRAORDINARIES.

Premium and Interest on five <i>East-India</i> Bonds	36	15	11			
Premium of 1000 <i>l.</i> <i>South-Sea</i> Annuities of the Year 1751	35	12	6			
Burying the Dead	36	0	9			
				108	9	2
Total Payments	1948	16	7 $\frac{1}{2}$			



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Total Payments	1948	16	7 $\frac{1}{2}$
Balance the 31st Day of December 1753, as by the last Audit	-	-	-
	2839	6	2 $\frac{1}{4}$
	<u>4788</u>	<u>2</u>	<u>9<math>\frac{3}{4}</math></u>

The said Balance consists of the following Particulars, viz.

East-India Annuities, at 3 $\frac{1}{2}$ per cent.	-	800	0	0
Ditto, at 3 l. per cent.	-	400	0	0
East-India Bonds	-	500	0	0
South-Sea Annuities of the Year 1751	-	1500	0	0
		<u>3200</u>	<u>0</u>	<u>0</u>
Due to the Treasurer, being what has been advanced, on this Account, more than received	-	360	13	9 $\frac{3}{4}$
		<u>2839</u>	<u>6</u>	<u>2<math>\frac{1}{2}</math></u>

## For the INCURABLES.

### RECEIPTS, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Balance of the last Year's Account	5842	17	6 $\frac{1}{2}$

### BENEFACTIONS, viz.

Mrs. Mary Read	-	5	5	0
Person unknown	-	50	0	0
Mrs. Hannah Lowther	-	2	2	0
		<u>57</u>	<u>7</u>	<u>0</u>

### INTEREST.

One Year's Interest of the four Exchequer Orders of the Year 1736, in the name of Geo. Luce, due 5th January last	-	12	0	0
Half a Year's Interest of ditto, New Bank Annuities, due 5th July last	-	6	0	0
One Year and Half's Interest of 2500 l. New South-Sea Annuities, due 5th July last	-	131	5	0
Half a Year's Interest of 2800 l. South-Sea Annuities, due 10th October 1752	-	49	0	0
One Year's Interest of 3000 l. ditto, due 10th October last	-	105	0	0
		<u>303</u>	<u>5</u>	<u>0</u>
		<u>6203</u>	<u>9</u>	<u>6<math>\frac{1}{2}</math></u>

LEGACIES.

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over				6203	9	6½
Mr. <i>Joseph Crook</i>	-	-	-	100	0	0
From Mrs. <i>Mary Evans</i>	-	-	-	50	0	0
The Right Reverend <i>Martin</i> Lord Bishop of <i>Gloucester</i>	-	-	-	10	0	0
				<u>160</u>	0	0
Total Receipts				<u>6363</u>	9	6½

PAYMENTS, *viz.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
For their Maintenance, Cloathing, and Me- dicines, this Year	-	-	-	231	14	0

EXTRAORDINARY.

Premium on 200 <i>l.</i> <i>South-Sea</i> Annuities bought	-	-	-	17	0	0
Balance the 31st Day of <i>December</i> 1753, as by the last Audit	-	-	-	<u>248</u>	14	00
				6114	15	6½
				<u>6363</u>	9	6½

The said Balance consists of the following Particu-  
lars, *viz.*

<i>South-Sea</i> Annuities	-	-	-	3000	0	0
New <i>South-Sea</i> Annuities	-	-	-	2500	0	0
Bank Annuities, at 3 <i>l.</i> <i>per cent.</i>	-	-	-	400	0	0
				<u>5900</u>	0	0
Cash in the Treasurer's Hands	-	-	-	214	15	6½
				<u>6114</u>	15	6½

Receipts



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Receipts from the Institution of this Infirmary, <i>Anno</i> 1719, (for the Curables) to the 31st of <i>December</i> 1752 inclusive	41023	4	4½
Receipts for the Year 1753	2637	13	9
	<u>43660</u>	<u>17</u>	<u>4½</u>
Receipts from the Establishment of the Incurables, <i>Anno</i> 1734, to the 31st <i>December</i> 1752 inclusive	8217	15	10
Receipts for the Year 1753	520	12	0
	<u>8738</u>	<u>7</u>	<u>10</u>
Total Receipts for both Charities to the 31st of <i>December</i> 1753 inclusive	<u>52399</u>	<u>5</u>	<u>2½</u>
Payments from the Institution of this Infirmary, <i>Anno</i> 1719, (for the Curables) to the 31st of <i>December</i> 1752 inclusive	38872	14	6¾
Payments for the Year 1753	1948	16	7½
	<u>40821</u>	<u>11</u>	<u>2¼</u>
Payments from the Establishment of the Incurables, <i>Anno</i> 1734 to the 31st of <i>December</i> 1752 inclusive	2374	18	3½
Payments for the Year 1753	248	14	0
	<u>2623</u>	<u>12</u>	<u>3½</u>
Total Payments of both Charities to the 31st of <i>December</i> 1753, inclusive	<u>43445</u>	<u>3</u>	<u>5¾</u>
Balance then of the whole	<u>8954</u>	<u>1</u>	<u>8¾</u>
	<u>52399</u>	<u>5</u>	<u>2½</u>

*Note*, That the Sum of 6114 *l.* 15 *s.* 6½ *d.* Part of the said Balance of 8954 *l.* 1 *s.* 8¾ *d.* is the UNALIENABLE FUND for the Incurables, to be maintained out of the Interest-money arising from that and all future Benefactions or Legacies for that Purpose; and only the remaining Sum of 2839 *l.* 6 *s.* 2¼ *d.* can be expended for the Use of the rest of the Patients.











